The PULPIT

A Periodical of Contemporary Preaching

OCTOBER 1948

World-Wide Communion
By NORMAN VICTOR HOPE

Sunset at Dawn
By GERALD KENNEDY

Pain and Progress
By JACK FINEGAN

Via Crucis
By HARRY T. HUTCHINSON, Jr.

The Sequence of Sin
By CLARENCE E. MACARTNEY

The Culture of Tomorrow
By CARLUS O. BASINGER

Planning the Fall and Winter Program of Your Church
By GEORGE HUGH BIRNEY

The PULPIT

A Periodical of Contemporary Preaching

Charles Clayton Morrison, *Editor*

Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Copyrighted by Christian Century Foundation, 407 S. Dearborn St., Chicago 5. Published monthly, 25 cents a copy. $2.50 a year.

TABLE OF CONTENTS

The Editor's Page 219

Sermons

The Meaning of World-Wide Communion, by Norman Victor Hope 220
Sunset at Dawn, by Gerald Kennedy 222
Pain and Progress, by Jack Finegan 224
Via Crucis, by Harry T. Hutchinson, Jr. 226
The Sequence of Sin, by Clarence E. Macartney 228
The Culture of Tomorrow, by Carlus O. Basinger 230
You Are Like a Watch (A Sermon for Children), by Harleigh M. Rosenberger 223

Articles

The Fall and Winter Program of the Church, by George H. Birney 232
The Use of Liturgical Material, By Wesley M. Westerberg 236
Newspaper Publicity for the Church, by Ruth E. Riley 237

Sermon Illustrations 238
Speaking of Sermons 239
Pastoral Prayer 234

In the November Pulpit

How can a minister improve the quality of the music in his services? What principles should guide him in selecting hymns? These questions connected with the planning of church music will be discussed in three articles by Chaplain Martin H. Scharlemann, U.S.A., beginning with the November Pulpit.

From "the other side of the fence," Herman F. Reissig, field secretary of the American committee for the World Council of Churches, writes "If I Were a Pastor Again." Dr. Reissig takes advantage of his detachment from the parish routine to outline a program and policies he would like to follow if he should return to the pastorate. In the November Pulpit.

Five Sermons have been selected for next month's issue. One will be by Roger T. Nooe of Vine Street Christian Church, Nashville, and one by Paul Minnich Robinson of the Church of the Brethren, Hagerstown, Md. These are suitable for World Peace Sunday and Armistice Day. There will be a Thanksgiving Sermon by Charles R. Goff, minister of Chicago Temple (Methodist), Chicago, Ill.; a biographical sermon on Isaac Watts by Robert C. Batchelder, rector of St. James Church, Lancaster, Pa., and a unique topical sermon by Alfred Wesley Hurst of Cleveland Park Congregational Church, Washington, D. C., on "The High Cost of Living Well." Don't miss your November Pulpit!

WHO'S WHO IN THIS ISSUE

A native of Scotland, Rev. Norman Victor Hope holds the degree M.A., B.D., and Ph.D. from the University of Edinburgh. He has studied also at the University of Berlin. After serving as a minister in Glasgow, he came to this country as professor of theology at New Brunswick Seminary. He has been Professor of Church History at Princeton Seminary since 1946.

Bishop Gerald Kennedy is one of the newly elected bishops of the Western jurisdiction of the Methodist Church and has been assigned to the Portland Area. Prior to his election he was minister of St. Paul Methodist Church, Lincoln, Nebraska.

A graduate of Colgate-Rochester Divinity School and Drake University, Rev. Jack Finegan has also studied at the University of Berlin. He was for five years pastor of the Church of Christ in Ames, Iowa. Before going to join the faculty of the Pacific School of Religion, his present position, he was professor of Religious education at Iowa State College.

Rev. Harry T. Hutchinson, Jr. is minister of the Presbyterian Church in Scio, Ohio—his first pastorate. He graduated from Western Theological Seminary last spring. His sermon which appears in this issue won the Michael Wilson Keith Holiletics prize at that seminary.

Minister of First Presbyterian Church, Pittsburgh, since 1927, Rev. Clarence E. Macartney has been writing and publishing books since 1917. His more recent volumes include *Greatest Men of the Bible, Six Kings of the American Pulpit, The Lord's Prayer* and *Great Interviews of Jesus.*

Rev. Carlus O. Basinger is pastor of the First Congregational Church, Port Washington, Wisconsin. Born in Iowa, the son of a minister, he is a graduate of McKendree College, Chicago Theological Seminary, and the Divinity School of the University of Chicago.

A graduate of Mount Union College, Drew Theological Seminary and Hartford Theological Seminary, Rev. George Hugh Birney is managing editor of the Pulpit. For four years he was an army chaplain.

Rev. Wesley M. Westerberg is minister of the First Methodist Church, Naperville, Ill. This is the third in a series of three articles by him on the subject of "The Congregation and Worship."

Ruth E. Riley is church editor of the *Kansas City Kansan,* Kansas City, Kansas.

Rev. Harleigh M. Rosenberger is pastor of the Baptist Church, Lockport, New York.

Rev. C. Stanley Lowell is minister of Wesley Methodist Church, Washington, D. C.

Volume XIX
Number 10

THE PULPIT

Chicago
October 1948

THE EDITOR'S PAGE

The Event of the Month

I AM writing from Amsterdam. The setting up of a World Council of Churches is nothing less than a historic event, marking a radical reorientation of Christianity itself. It gathers into itself the whole history of the Christian church and projects it into a new future with a new sense of direction. The character of the contemporary church will be profoundly changed by what is being done in Amsterdam. Here in council sit some 400 delegates from 135 denominations—virtually all branches of Christendom except the Roman Catholic. Beside them sit as many alternates, perhaps 75 consultants, 135 representatives of the press of many nations and a great company of visitors. They are engaged in one supreme task: to create an agency through which all these separated churches can bear a united witness to the gospel of Christ in a world profoundly disordered for the lack of it. To achieve this end they must talk together about the differences that have divided them and the fundamental matters upon which they are united. This they are doing. These divergencies and unities are being set forth in four great documents dealing with (1) the nature of the church, (2) its witness, (3) the social relevancy of its witness, and (4) the relevancy of its witness to the international order. The documents express a surprisingly large body of agreement and frankly face our disagreements. They do not satisfy every individual at all points. But the consensus achieved is sufficient to warrant the churches in joining together in a united front. The World Council rejects the idea that it is the final goal of Christian unity. But its emphasis is so strongly laid upon the sinfulness of our divisions and upon penitence for them that its influence will surely quicken other movements among the churches themselves toward the higher goal of a truly united church.

World Council Established

The Book of the Month

THE AUTHORITY OF THE BIBLICAL REVELATION, *by Hubert Cunliffe-Jones.* Pilgrim Press, $2.50.

THIS book by a British theologian deals with one of the most fundamental problems created by modern biblical scholarship. The results of this scholarly pursuit have tended to "humanize" the Bible by revealing the origin of its books in particular historical situations. This has tended to becloud its uniqueness as a witness to the Christian revelation and to weaken its claim upon us as a sure guide in Christian devotion. How can we accept the fruits of historical criticism (as we must, and as our author does, wholeheartedly) and use the Bible as an authority in the Christian life? The author faces this question unflinchingly. Two pairs of antitheses are formulated and discussed. There is the "historical" and "theological" pair—we need, and do not have, a theology of the Bible. And there is the "academic" and "churchly" pair—we need to see the Bible and its witness to God's revelation through the eyes of the church whose book it is, as well as through the eyes of scholars. It is the contention of the author that "there has been neglect of the meaning of the churchly origin and use of the Bible and of its theological use." This is due to the intense interest in the academic and historical use. He would not hold sceptically the fruits of scholarship, but maintains that the traditional authority of the Bible is not undermined by scholarly findings.

A Thought for the Month

OF ALL the religions and philosophies Christianity alone has explored the innermost region of man's being. And it comes forth with the announcement that something it calls "sin" is involved in man's very nature. In his freedom he is akin to the divine; in his finiteness he is a child of nature. He is tempted to forget his finiteness and to use his freedom as if he were not finite. Here, says Christianity, is the seat of man's moral jeopardy. Man can live creatively if he remembers that he is finite; he will surely live destructively if he forgets and remembers only that he is free. Christianity keeps confronting man with his Creator. In that Presence he can do no other than confess his creatureliness. Like Isaiah in the temple beholding the vision of the holy God, he falls upon his face and cries, "I am a man of unclean lips." Then there occurs the miracle of grace. The Lord God stretches forth his hand, saying, "Rise, stand upon thy feet, and I will speak unto thee." Christian faith says it knows one who overheard this conversation between finite man and his Creator. That one is Jesus Christ. He has told us what God says. He told it from a cross. What he there disclosed has become the Christian gospel. At the cross, man surrenders his own freedom to the keeping of God who gave it, and finds his true freedom in captivity to the gracious will of his Creator.

Christianity Knows What Is in Man

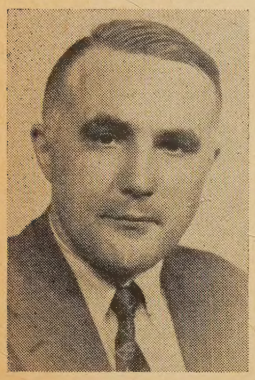
Charles Clayton Morrison

The Meaning of World-Wide Communion

By NORMAN VICTOR HOPE

That they may all be one . . . that the world may believe that Thou hast sent me. John 7:21.

TODAY Christians all over the world will gather around the table of the Lord and Savior Jesus Christ, to celebrate his dying love by partaking of his holy Supper. It therefore seems most appropriate that we should make clear to ourselves the meaning of this world-wide celebration, so that we may participate in it with sensitiveness and sympathy, and with the maximum profit to our own souls. First of all, it means that Jesus Christ's vision and prophecy that his gospel would spread throughout the whole world has been abundantly fulfilled and vindicated.



Deeply embedded in the teaching of Jesus, as recorded in the Gospels, is his belief in the world-wide spread of the faith which he had come to proclaim. This belief comes out explicitely, for example, in such statements as: "I, if I be lifted up, will draw all men unto me"; or: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." Even more suggestive is his saying: "The field is the world." This world-wide vision of Jesus is seen in such great utterances as the Lord's Prayer and the Sermon on the Mount—teachings in which there is nothing exclusive or parochial or provincial, but which appeal to what is deepest in all men everywhere.

CHRISTIANITY HAS SPREAD

This vision which Jesus had of the world-wide spread of his gospel must have seemed a highly daring venture of faith to the men and women of his day and generation and for a long time it did not seem likely to be realized. For down to about the end of the eighteenth century of our era, the Christian faith had secured a permanent foothold only on the continents of Europe, North America, and South America. On Asia, Africa, and Australia it had made little or no enduring impression. But during the past century and a half—from the 1790's until today—Christianity has spread over practically the whole world. Of course it is not equally strong in every part of the world. It is obviously not nearly so powerful, for example, in China or Japan as it is in Great Britain or the United States. But the seeds of the gospel of Jesus Christ have been planted everywhere, and everywhere they have taken root. Thanks to the devoted and self-sacrificing labors of many thousands of consecrated Christian preachers, teachers, doctors, nurses and missionaries who have given their lives to the spread of the Christian gospel, his great vision of the world-wide extension of his Kingdom has been realized. Dr. Kenneth S. Latourette says with truth: "Never before in the history of the race has any group of ideas, religious, social, economic, or political, been propagated over so wide an area or among so many people by so many who have given their lives to the task."

The second meaning of this World-Wide Communion Sunday is this: the disciples of Jesus Christ, all over the world, are realizing their essential unity and fellowship in their common Lord, in a way never before known in history.

UNITY OF SPIRIT

There are many factors which might tend to divide Christians in different countries and draw them apart from one another. They belong to nations as different as the United States and Japan, and speak languages as unlike one another as Chinese, Magyar, and English. They live in countries which have for many years been sworn enemies, like Germany and France; or which have so recently been involved in fierce and deadly conflict, such as Britain and Germany or China and Japan. But while these secular tensions are real enough, Christians all over the world are realizing that more profound and important than the things which tend to separate and divide them, is their unity of spirit, worship and fellowship in their Lord. He deals with them at a level at which all their secular differences—even the deepest and bitterest of them—are transcended. For instance, in 1938, at the famous Madras Missionary Conference, there were Chinese and Japanese delegations present. The countries from which these two groups had come were then engaged in deadly warfare with each other, a fact of which the two delegations were fully conscious. But they were Christians first—not Chinese and Japanese nationals. This fact enabled them to have rich and fruitful fellowship with each other and with the other members of that important conference.

REUNION WITH JAPANESE CHRISTIANS

The first civilian delegation in Japan from the United States after the end of World War II went out in October, 1945, as a deputation from the Church in the United States to re-establish contact with the Church in Japan. The official report describes the first meeting of the two groups thus: "Our first experience with the Japanese Christians brought us emotions which will remain fresh in our memories as long as we live. We did not know how

we should be received by them for, regardless of the issues out of which the war had emerged, we were citizens of a conquering country whose military had wrought unprecedented damage and havoc upon the cities of Japan. It was on our first morning, even before our arrival in Tokyo had been announced, that we went to the Y.M.C.A. building and there met Mr. Saito, the interpreter, and some of the officers of the Church of Christ in Japan who had come in from their headquarters across the street. We shook hands and said little. Feeling ran too deep for words, but in that moment we knew that our fellowship in Christ remained unbroken, and that the cleavage in our relations occasioned by the war could be repaired and would be."

The third meaning of this World-Wide Communion Sunday is this. Christians all over the world believe that it is in this sacrament—which not only commemorates his supreme sacrifice on Calvary, but conveys his presence to all who participate sincerely—that their unity in their common Lord is realized and articulated most vividly and meaningfully. They have fellowship whenever they come together for Christian worship or for mutual conference concerning the things which belong to the Kingdom of Christ, but more and more, they are coming to realize that it is in the Lord's Supper that Christian unity and fellowship are symbolized most effectively and experienced most deeply. This is the ordinance which, more than any other, recalls Christ's dying love and shows forth his abiding and life-giving presence with his people.

QUARRELS OVER THE SACRAMENT

Too often this sacrament has been associated with quarrels and dissensions among Christian brethren. The Corinthians to whom Paul addressed his First Epistle joined the sacrament of the Lord's Supper with a "love feast," or common meal, of which all the communicants were supposed to partake. But, as Paul makes clear, "from being truly love feasts, exhibiting Christian charity and Christian temperance these meetings became scandalous as scenes of greedy selfishness, profane conduct, and besotted excess." That meal which should have united those Christians in happy fellowship became a source of bitter divisiveness. This may have been one of the reasons which ultimately led to the separation of the "love feast" from the Lord's Supper.

Again, after the Protestant Reformation broke out in the sixteenth century, a move was made to unite the followers of Luther and Zwingli. A united front of these two groups of Protestants was desirable for both religious and political reasons. Accordingly the leaders, headed by Luther for the Germans and Zwingli for the Swiss, gathered together at Marburg in 1529 to agree upon terms of union. As a result of this a colloquy of fifteen theological articles was drawn up, stating the chief tenets of the Christian faith; and of those fifteen articles fourteen were signed by both parties. The one subject on which they could not agree was the relation of the body of Christ to the elements of bread and wine in the Lord's Supper. And because of this single disagreement the two movements failed to become one visible brotherhood.

This sacrament of the Lord's Supper, as instituted by Jesus Christ, was meant to symbolize the unity and deepen the fellowship which his disciples enjoy as members of his body, the church. And this great truth is being grasped by Christians all over the world today, as perhaps never before in history. Dr. John C. Bennett is right in saying that those who have attended the great world conferences of Christians consistently report that it was at the services of worship that they felt closest together and it was in partaking of the sacrament of the Lord's Supper that this closeness of fellowship was felt most deeply.

A CATHOLIC COMMUNION

Thus Dr. Herbert H. Farmer Speaks of the Madras Conference in the following way: "At Madras we knew the catholicity of the Church. There was that holy communion service, at which the tall and dark-skinned Indian Bishop Azariah dispensed the bread and the wine. And these when they reached me had passed through the hands of a Negro, a German, a Frenchman, an American, an Italian, a Chinese, a Japanese, and so on through the whole circle of men and women of nigh seventy different races—the most international gathering that has ever met on this planet since it was first set spinning through space. This was indeed the holy catholic church. And the source of its holiness and catholicity? The broken body and shed blood of the Redeemer symbolized in the broken bread and the poured-out wine which we handed to one another." The churchmen who visited Japan in 1945 say about the first communion service in which they joined with their Japanese fellow Christians: "Little can be said about the communion service itself—it was like any other and it was unlike any other that ever was. The familiar words were read and spoken, but through them all were overtones of repentance, triumph, and hope, which gave us knowledge that the gospel had overcome national differences, and that nothing, simply nothing, could in the end prevail against the Church of Christ."

These, then, are the essential meanings of this World-Wide Communion Sunday. If we approach this sacrament with these meanings in mind, our sense of fellowship with all our Christian brethren will be deepened, and our appreciation of the greatness and of the victory of the Christian cause will be enriched.

The Peril of Change

CHANGE is one of the most perilous things in the world. There is only one thing I can think of more dangerous—not to change. The Eternal has put us in a world where stagnation is a deadly sin.

HARRY EMERSON FOSDICK.

Sunset at Dawn

By GERALD KENNEDY

And the light shineth in the darkness and the darkness overcame it not. John 1:5.

YOU have seen a morning storm that turns the sunrise into gloom and tempest. The first signs of the new day appeared in the east with a few clouds catching the light of the sun. Then in what seemed to be a moment of time, a great mass of black clouds covered the sun, a new darkness fell on the earth, and it seemed like the close of the day instead of its opening. Sunset came at dawn.

There have been other times when this seemed to be true. It must have been the feeling of the disciples at the Crucifixion, that the promise of a new kingdom was ended completely. John's word concerning the light that could not be extinguished was a word of faith all the more remarkable in the face of so many circumstances that seemed to deny it. When Rome was sacked in 410 it seemed like the sunset to many Christians. It is the feeling of our time. We can hardly comprehend the gulf between the extreme optimism of the opening of the twentieth century and the extreme pessimism characteristic of its middle years.

The progress which was being made toward brotherhood seems to have come to an end and the process thrown into reverse. The nazi atrocities committed against the Jews shocked us all, and at the same time they revealed an anti-Semitism lying just below the surface of many a democratic society. The nazis seem to have succeeded in spreading their poison not only over their allies, but over their enemies as well.

DANGERS OF POWER

The future of our economic system fills us with grave concern. The post-war problems in this realm are so tremendous that many thoughtful men understand now the realism of Leslie Weatherhead's remark made before the war was over: "But do you not feel a little afraid of the hour of victory? I do." Yet if one hundred years ago men could have believed that a generation would have the production power we have, they would have said that our main problems were solved. Sunset at dawn!

There is a considerable body of opinion in America which assumes that all our trouble is Russia. That communism can ever be anything but a threat to free men, not many would deny. That it is a dangerous tyranny is quite clear. That America must stand against its expansion, I would agree. But to use Russia as a scapegoat on which we can pour all the sins of democracy, is the greatest mistake we can make. Arnold Toynbee in *Civilization on Trial* comments on the situation in these words:

"Yet the fact that our adversary threatens us by showing up our defects, rather than by forcibly suppressing our virtues, is proof that the challenge he presents to us comes ultimately not from him but from our selves. It comes in fact from the recent huge increase in Western man's technological command over non-human nature—his stupendous progress in 'know-how'—which was just what gave our fathers the confidence to delude themselves into imagining that, for them, history was comfortably over."

CHRISTIANITY FINDS HOPE

We stand at this point, faced with only one hopeful possibility. That is that by a rededication of our society to God, and a rededication of ourselves to Christianity, a reborn Christian power will be adequate to take us through the darkness into the new kingdom. We know that the Christian religion has faced dark times like these before, "and the darkness overcame it not." Christianity has a realistic word for dark dawns.

For one thing, the Christian finds hope in every darkness, for we are aware of a moral universe in which evil does not go unpunished and goodness is not by-passed. If we could have gone through the experience of these past decades, and the dawn was not darkened, then there would be cause for despair. That would mean that our faith is false, that might makes right, and that the spiritual is secondary. The worst predictions of religious prophets are materializing, and the religious criticism of our materialism, so resented in the days of our prosperity, is seen now as a wise insight into the nature of man and life. Christianity is in a position where, if it wishes, it could say: "I told you so."

We are witnessing the self-destroying characteristic of evil. The Spanish Civil War proved to be the destruction of the very middle class that supported Franco. If anyone was so naive as to think that anyone would win World War II, that illusion has been completely destroyed. The Christian religion is never disillusioned by sunsets at dawn, for it knows what the wages of sin are. The light that shines in the darkness is sometimes the light of knowledge that the universe rests upon moral foundations.

Another word which Christianity has for a time like this is that a temporary success through the use of an evil method is only a false dawn to be followed soon by darkness. We must expect times like these, therefore. William Ellery Channing in his sermon

on "Spiritual Freedom," preached in 1830, used this quotation:

"There is no foundation for the vulgar doctrine that a state may flourish by arts and crimes. . . . Nations and individuals are subjected to one law. . . . No calamity can befall a people so great as temporary success through a criminal policy."

We have seen this work out in the case of our enemies. The fall of Mussolini brought to my mind the visit paid him by George Lansbury, the English peace apostle, in 1938. The bombastic duce was not convinced by Mr. Lansbury's arguments for peace, but thought that he could obtain what he wanted by stabbing France in the back when the victory seemed to have been won. The militarists of Germany and Japan chose what seemed to be the swift, spectacular way of military conquest, instead of the slower method of peace. The temporary successes of these men were so brief in contrast to the long night which must follow for them and their people.

DARE WE BE CHRISTIAN?

It is now our turn to decide whether we are wiser than they in doing something about a military victory. Will the short path of force, and the temporary expedient of safety, control our plans and policies? Dare we do something with power that is so seldom done, namely, see that it is corrupting and self-destructive unless it is placed at the service of the moral laws of life?

Any individual whose life is more than a passing emotion will be suspicious of quick successes based on immoral methods. So many men who have risen quickly fail to build any lasting meaning into their careers. While men may begin in brilliance and promise, they may end in the gloom of self-imprisonment. To such as these it might be said that the dawn of what might have been has become the sunset of wasted chances and blindness to what makes life abundant. The Christian word is one of condemnation upon men and nations who glory in these temporary victories which are soon overthrown by the moral laws of God.

CHRIST IS THE EXAMPLE

Finally, Christianity holds before the world the One who was and is "the light of the world." As in the days of the Fourth Gospel, there are those who deny this as prejudiced testimony. The ancient Pharisee said, "Thou barest witness of thyself; thy witness is not true." (John 8:13.) The modern Pharisee says, "You speak as a Christian. Your answer is too idealistic." But we are in a more fortunate position than the Fourth Gospel, for we have nineteen centuries of history to stand upon. If there were no other evidence except the missionary enterprise, the witness would be upheld, for in an otherwise dark international situation there shines the bright light of the Christian fellowship, now world-wide.

The Church has often put its light under a basket by its inadequacies and evils, but even in those times the darkness won no final victory. In this dark time when it seems as if the sunset comes at the beginning of the day, we ought to remember the One of whom Clement of Alexandria said, "He turns our sunsets into sunrise." There has never been a time when we could be more certain of him as our only hope. The Christian word for today is not one of disillusionment or despair. It ought to be one of realism, judgment, faith and promise.

You Are Like a Watch

A SERMON FOR CHILDREN By HARLEIGH M. ROSENBERGER

I HAVE here in my hand a watch. There is nothing unusual about this watch, except that it is mine —I purchased it with my first pay-check after graduating from high school. It keeps good time—that is, it does if I wind it properly. When the jeweler sold me this watch, he said, "Young man, each morning before you put this watch on your wrist wind it and you will always have correct time." And, in the years that followed, I have faithfully wound it. Several times when I did forget I quickly found it out—for it would not be long before the watch would stop.

Did you know that human beings must be wound? Take the matter of eating. Most of us know when it is time for lunch. Our stomachs grow empty and we begin to feel gnawing pains of hunger that tell us it is time to eat. Then, when we have eaten our food, we can go back to our work or play and do a good job. But three times each day we must stop and get "wound up" with some food.

Or take this matter of sleeping. Sometimes, when seven or eight o'clock comes at night, we grumble about going to bed. But soon our eyelids grow heavy and we know that if we don't soon go to bed we shall not be "wound up" for another day. Everyone needs sleeps and, if we are forced to do without sleep, we become "run down" just as surely as my watch does.

This is true in the matter of prayer too. Each one of us needs to pray to God every day, to thank him for his blessings to us and to ask him to be with us. God is like the jeweler and we are like this watch. And God says to us that if we want to serve him and our fellow man that we must begin each day "wound up." That means we shall begin each day with prayer to him, asking his guidance and his

blessing. Then, all through the day, we shall feel his quiet presence with us. He will help us live as we should. Our whole day will be different. We shall find greater happiness and joy. We shall be more kind and loving to those we meet. We will be more true and faithful Christians. For we shall have begun the day "wound up."

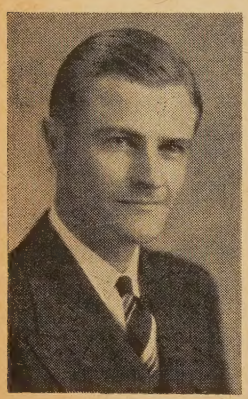
Whenever you see a watch, remember that you are like it. You need to be wound up if you are to run rightly through the day.

Pain and Progress

By JACK FINEGAN

Neither shall there be . . . pain any more. Revelation 21:4.

CHARLES H. BRENT, first missionary bishop of the Philippines, once said, "The world's work has always been done by men who have suffered pains or taken pains." *Does* the suffering of pains go along with the doing of the world's work? In general, several recent books have converged toward an affirmative answer. In *A Study of History,* Arnold J. Toynbee remarks that the popular supposition is that civilization develops when an endowed people is situated in a favorable environment, but himself defends the opposite thesis, namely that civilization emerges when a people responds to a situation of special challenge. Hard country, new ground, blows, pressures and penalizations are the sort of thing in response to which great achievements have been made in the development of civilization. In a sociological study entitled, *Man and Society in Calamity,* Pitirim A. Sorokin declares that the great calamities of history are not an unmixed evil. Along with the destruction and damage that they do, they have their constructive effects, and are indeed the "great educators of mankind." Likewise in a survey of religious development extending *From the Stone Age to Christianity,* William F. Albright has said that "real spiritual progress can only be achieved through catastrophe and suffering," and has pointed out that this progress reaches new levels after the "profound catharsis which accompanies major upheavals."



INDIVIDUALS MUST SUFFER

The same thing that is observed in the history of the world is also often true in individual lives. Only through the suffering of pains do we make progress. Certainly many a forward step in human achievement, such as the exploration of the polar regions, the crossing of the oceans and the pioneering of the air, has been taken only because individuals were willing to risk and often to suffer pains. Furthermore, pain seems many times to be a necessary stimulus and a driving force. Emerson said: "Whilst man sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill." Not only this, but it is in the very depths of suffering that some of man's creative insights have come to him. Thus it was that Tchaikowsky in his fifties was driven to declare, "My faith in myself is terribly shattered, and it seems to me that my role has ended," but one week later began work on the greatest symphony he ever wrote, the *Pathetique.*

We are able then to concur in the first part of the observation of Bishop Brent, that the world's work has always been done by men who have suffered pains. Our second question concerns the second part of his statement. Has the work of the world always been done by men who have taken pains?

ACHIEVEMENT REQUIRES LABOR

To this we would no doubt be quite readily inclined to assent, except for the thought that perhaps some great achievements have been the result of insight, intuition and genius rather than of painstaking labor. Let us note a few actual examples, and see what the true situation has been.

In the field of science, the discovery of insulin was an event of the greatest importance. This was accomplished by Frederick Grant Banting, a young Canadian surgeon. His practice was so poor that he had to teach to eke out a living, and on one particular evening was poring over his lecture notes for the next day. The subject was diabetes, the dread disease about which as yet so little was known. He read conflicting theories, case histories, accounts of experiments with dogs, until his head was awhirl and at last he went wearily to bed. At two o'clock in the morning he got up, turned on a light, and wrote these three sentences in his notebook: "Tie off pancreatic duct of dogs. Wait six to eight weeks for degeneration. Remove residue and extract." It was those three sentences which led to the discovery of insulin. And how had they come to be written? As an intuition bursting upon the mind of a man in the middle of the night? Yes—but only after the most laborious efforts had been made to master all relevant data could the creative synthesis flash clear.

In music, perhaps most of all, the requirement

would seem to be for talent and genius. Yet if one admires the great and apparently instinctive mastery exhibited by a Paderewski, one must remember that that artist himself declared, "Before I was a master, I was a slave." Yet again, in literature surely some have a veritable gift of writing. Nevertheless, Jean Jacques Rousseau said, "My manuscripts, blotted, scratched, interlined, and scarcely legible, attest the trouble they cost me"; and Montesquieu, upon completing *The Spirit of Laws,* a work that influenced the framing of the Constitution of the United States of America, told friends, "You will read this treatise in a few hours, yet the labor expended on it has whitened my hair." Truly, "genius is the capacity for taking infinite pains."

If it is indeed true that the world's work has been done by men who have suffered pains or taken pains, let us advance to ask yet a third question: Is there any connection between the two things, the suffering of pains and the taking of pains? Sometimes, at least, there is. Sometimes, by taking pains men enter into a fellowship with those who suffer pains, and together a forward step is taken toward the conquering of pain. We do not, for the most part, choose whether or not we will suffer pains. As in the case of Job, pain often falls upon men irrespective of choice or merit. But we do choose whether or not we will take pains. Some people, as a matter of fact, seem to spend most of their lives trying to avoid taking pains about anything. But others choose to take pains. They take pains with their studies, with their preparation and with their life work all the way through. And sometimes such taking of pains brings them into relationship with those who suffer pains, and together some new bit of conquest of pain is accomplished.

IN THE FIELD OF MEDICINE

Here, in brief outline, is how this has worked out in one particular area. The area is that of pain in the medical and surgical sense, and the story can be read in its full detail in Rene Fulop-Miller's book called *Triumph Over Pain.* The written record of pain is as ancient as the cuneiform tablet which preserves the inscription of a Babylonian king's daughter: "Pain has seized my body. May God tear this pain out." From then until now the cry of pain has gone up. Some have said it could not be otherwise. Does not Genesis declare that man must live in labor and pain? Surgery was developed, however, which in many cases could help; yet in the old days it was itself an occasion of such fright and pain that the cure was often worse than the disease. And again many said that this could not be otherwise. Dr. Alfred Velpeau, a famous French surgeon, declared: "The abolishment of pain in surgery is a chimera. It is absurd to go on seeking it today. *Knife* and *pain* are two words in surgery that must forever be associated in the consciousness of the patient."

Other men, meanwhile, were taking pains to learn and know. Joseph Priestley was one of these. He was a minister in England and he lived near a brewery. In the Providence of God something good came out of something evil. Priestley visited the brewery and watched the little bubbles of air which rose to the surface of the fermenting liquid. Every brewer was familiar with the phenomenon and thought no more about it. Priestley, driven by an insatiable scientific curiosity and by a profound religious faith which regarded all natural phenomena as manifestations of the glory of God, studied and experimented and discovered oxygen, and later nitrous oxide as well. Then the story goes on with Humphry Davy, a young man who ventured to inhale the nitrous oxide and discovered the strange properties because of which it became known as laughing gas. At this point Michael Faraday entered the picture, making a memorandum to the effect that vapor of ether mixed with air might be inhaled to produce effects similar to those of nitrous oxide. This memorandum became the basis of anesthesia with ether, but it was another painstaking worker who made the actual application.

A GREAT DISCOVERY

William Thomas Green Morton, a young dentist in Boston, was distressed by the pain he had to cause his patients, and experimented with ether until with its help he performed an extraction without pain. When he proposed the use of the same method for surgical operations there was general scepticism, since most of the learned and famous doctors shared the opinion of Dr. Velpeau that surgery and pain would always be inseparable. But Dr. Warren of the Massachusetts General Hospital agreed to a trial. With Morton administering the ether, an operation was successfully performed, the patient for the first time in all the history of the world sleeping peacefully the entire time. When, at the close, Dr. Warren turned to the crowded amphitheater of the operating room and exclaimed, "Gentlemen, this is no humbug," great applause broke out. That was on October 16, 1846, only a little over one hundred years ago, and a major forward step was taken in the conquest of pain. How had it come about? By the suffering of pains on the part of untold numbers of people which was as an ever more insistent summons, and by the taking of pains to learn and know and do on the part of a series of brave men. Both together, the sufferers of pains and the takers of pains, wrought out a triumph over pain.

THE WAY TO TRIUMPH

Now this story, a highly condensed account of what has actually happened in one area, is also a symbol and a suggestion of what may happen in many other areas. How many places there are, all together, where the cry of man's pain still arises. Unconquered diseases, iniquitous social stratifications, war and crime, all these things and many more still bring the suffering of pains to multitudes of people. From their very sufferings the summons arises. It is a call to other men to take pains, by voluntary choice,

to bring triumph over pains in these areas too.

The text that stands over this long endeavor may be the word that is written in Revelation 21:4, "neither shall there be . . . pain any more." The statement is that of John as he glimpses the new Jerusalem, the holy city which comes down out of heaven upon earth. That is the ideal city and the perfect social order of the future, the gleaming vision of the seer and of the prophet. The book of Genesis indeed describes man as living in the midst of labor and pain, and so it is until now; but the book of Revelation pictures that more glorious future which is the proper goal of prophetic endeavor because it is the long and true purpose of God in history, as well as the adumbration of the ineffable which lies beyond history.

If we suffer pains perchance, or take pains by choice, we may contribute some bit toward the realization of the seer's vision—"neither shall there be . . . pain any more."

Via Crucis

By HARRY T. HUTCHINSON, Jr.

If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23.

A GROUP of American tourists was spending some days in the mountains of Scotland. The challenge of great heights, and glorious vistas to be seen when those heights are attained, have caused many to risk their lives to climb them or descend their precipitous slopes. This party was interested in studying strange rock formations and unusual flowers. One of them saw on a ledge of rocks below some particularly beautiful flowers which he was eager to obtain. The descent was perilous; he dared not try it. Near by a father and son were quietly tending sheep. He offered the young lad a generous reward if he would permit himself to have a strong rope tied about his body and be lowered to pluck the flowers. The shepherd-father gave his consent, but the lad, although used to dangerous precipices, hesitated to accept the offer. The tourist attempted to prove the strength of the rope, strong enough to hold a dozen full-grown men. The boy's fear was apparent; but he looked at his stalwart parent and said: "I'll go if my father will hold the rope."

SOMEONE TO TRUST

We Christians have Someone who will "hold the rope" when we attempt to scale life's dangerous places, and we have a Friend who will go with us, a guide who will not leave us or forsake us. We have a way to walk in, and One who will walk it with us.

What is this way like? Are there any hints as to what we might expect on this journey perilous? The way of the Christian is the *via crucis,* the way of the cross. In our text, our Lord gives us very definite hints as to what his way is like, what we can expect, "if any man will come after me."

In the first place, it is a way of self-denial. It is a matter of consistent, conscious, effortless giving of self. Paul, who could have been a leader, a man of influence among his own people, counting all this worthless for the sake of the gospel of Christ; Francis of Assisi giving up home and comfort, family and friends, wealth and affluence to follow the humble way of obedience, poverty and chastity to which his Master called him—these are only outstanding examples of what Christ's men have done and are doing all over the world in order to hold fast to his truth.

SELF DENIAL IS NEEDED

In the current novel, *Cry, the Beloved Country,* a young Englishman writes of his conviction of the brotherhood of man. "I am lost," he writes, "when I ask if men (are) white men or black men, Englishmen or Afrikanders, Gentiles or Jews . . . I shall try to do what is right and to speak what is true. I do this not because I am courageous and honest, but because it is the only way to end the conflict of my deepest soul. I do it because I am no longer able to aspire to the highest with one part of myself and to deny it with another. I do not wish to live like that. I would rather die than live like that. I understand better those who have died for their convictions, and have not thought it was wonderful or brave or noble to die. They died rather than live, that was all." The self-denial about which Jesus talks is that kind of self-denial. It is not a denial of what is highest about one's self, but a firm conviction to stand by that higher nature, and deny the base, self-loving, little part of self which is inevitably tied to the mire of life. To save that self, to succumb to its desires is to deny the higher nature, which Jesus alone can bring to fruition. To deny that self, to refuse to answer its petty call, is to save one's life, to live eternally.

It is this kind of self-denial which Jonathan Edwards called "evangelical humility." It is a refusal to listen to the tempting sounds and "sights that dazzle" of Vanity Fair; it is a hearkening unto the "accents sweet and low" in which Jesus speaks to those who would follow him. "If any man would come after me, let him deny himself. . . ." Let him turn to me, let him not attempt to rule his own life,

but let him submit to my rule. That is what the man must do who would follow the way the Master went. To travel alone is to get lost. Only as we give ourselves into his keeping will we get far.

In the second place, the way of the cross is a way of *suffering.* Suffering is inevitable. It cannot be escaped. It is daily suffering that Christ talks about here. "Let him take up his cross daily. . . ." This won't be the kind of suffering that makes heroes in the sight of the world. It will be a steady, daily grind—a living out of one's own little day.

THE FELLOWSHIP OF SUFFERING

At the end of his beautiful oratorio *The Dream of Gerontius,* the English composer Sir Edward Elgar inscribed these words: "This is the best of me; for the rest, I ate, and drank, and slept, and loved, and hated like another; my life was as the vapor, and is not; but this I saw and knew; this, if anything of mine, is worth your memory." But what if he hadn't eaten and drunk and slept and loved and hated like another? There might not have been any *Gerontius.* Those things which we remember about people come about because of a thousand insignificant little facts that we don't remember. Without Timothy and Tertius there would have been no Paul; Timothy is gone and Tertius is forgotten, but Paul lives eternally through the pages of the New Testament. Without the daily sufferings, the sufferings that prove the hero in your soul and in mine, where would the victory be? And yet, at the end—it shall be the victory that will be remembered.

It is a fellowship of suffering in which we are united. Our fellowship is strengthened by the suffering, and our suffering is weakened by the fellowship. But it is as we unite in "the fellowship of his sufferings" that life begins to have meaning and sufferings begin to have purpose. He cannot seem a stranger to us with whom we have suffered. The reason why Christ has never seemed a stranger to any in real need is because he has "felt the like." Jesus has always made his strongest appeal in the midst of his sufferings. How can we fear death when he has died? How can we be lonely when he has conquered loneliness? What need we to fear in life, or death, for in him who loved us we become more than conquerors. Because he has suffered, we need not seek to escape it. He turned the cross which was despised and hated as the instrument of death for the basest criminals into a symbol of hope for the downtrodden, of victory for the vanquished, of life for the dying.

In the third place, the way of the cross is not a lonely way. It is a way which, though unfamiliar and new and strange to us, is well-known to him who must be our guide. "Let him . . . follow me." "Looking unto Jesus, the beginner and ender of our faith." This way we must travel is a way for which we have a companion. That makes all the difference in the world, doesn't it?

Because Jesus goes with us, the way cannot be dark. For he is the Light of the world. We need not fear the darkness, because darkness and light are both alike to him. All around us may seemingly topple in; nations may fall; new things may come and go; "change may decay in all around" we may see, but always our fervent prayer will be—and our faith will affirm the truth of that prayer—"O Thou that changest not, abide with me."

Because Jesus goes with us, our way cannot be a lonely way. There is nowhere we need fear to go with Jesus at our side. He himself walked daily in the common way. Into homes grief-stricken by recent bereavement he went and brought life. Into homes glad with wedding songs he went and brought added joy. Into the Temple he went and made men ashamed to make it a place of trade and business. Into the home of Zaccheus he went and made even his business dealings honest and upright. If Jesus is the companion of our way, then our vocations, our leisure hours, our homes, our shops all will be changed and all will be meaningful.

If Jesus is our companion, our way will not be a purposeless way. We shall catch a vision through the dimness ahead. We shall know that it is to the City of God we are going as pilgrims. We shall be living in eternity, holding citizenship in heaven while we walk in the way.

Who would true valor see
  Let him come hither;
One here will constant be,
  Come wind, come weather;

There's no discouragement
  Shall make him once relent
His first avow'd intent
  To be a pilgrim.

Thus sang Valiant-for-Truth in his Pilgrim's Progress from death and destruction to life and hope, and so can we sing, for the Christ who travels with us is the Christ who will bring us triumph.

This is the way of the cross, the *via crucis,* which we must travel who would be Christ's men. It is a way of denial. It is a way of suffering. It is a way of triumph. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The Day Is Brief

THE day is brief, from dawn to dusk,
  The night is briefer still,
And life is just a going up,
  And going down a hill.

But Oh, what dreams we dream at dawn!
  And rest, how sweet, at night!
And going down a hill is good—
  With other hills in sight!

THOMAS CURTIS CLARK.

The Sequence of Sin

By CLARENCE EDWARD MACARTNEY

Whosoever committeth sin is the slave of sin. John 8:34.

AMONG the many characteristics and traits of sin the one indicated in our text is one of the most striking. Sin has a habit of making a habit of itself. Its inevitable tendency is to repeat itself and to enslave the man who commits sin. That is the profound truth to which our Lord gave expression, when in this memorable debate with the Pharisees he told them that whosoever committeth sin becomes the servant of sin.

And what could be worse than that? Sin is always a tragedy. If a soul is what the Bible declares it to be, if it is worth what Christ on the cross by his death revealed it to be, worth the shedding of the precious blood of the Son of God for its salvation, then what Cardinal Newman said is true—that it would be better that the whole universe should be wrecked and sink into darkness than that one soul should commit, not one, nor many gross sins, but one single slightest venial sin.

SIN IS TRAGIC

Sin is always a tragedy, not only because of what one sin is, or does, but because of the way in which it produces other sins. One sin invites, suggests, creates, sometimes demands, another sin. It is like casting a stone into a placid pool of water. The fall of the stone produces a first circle, then a second, and then a third, until it reaches the farther shore. We like to quote that beautiful verse from the Book of Proverbs, "The path of the just is as a shining light that shineth more and more unto the perfect day." We take great hope and encouragement in that, but it is also true that the path of the sinner becomes steeper and steeper and darker and darker unto the day of complete darkness and slavery.

This is the truth which receives powerful illustration in the Scriptures. Pharaoh commenced with issuing a decree of oppression. First he made the lives of Israel bitter with hard bondage. Then they had to make bricks without straw. And the next step was the edict of annihilation, the killing of the firstborn, first by the midwives, and then the drowning of the male children in the Nile.

When Herod saw that the killing of James pleased the people, he planned another murder. This time it was to be Peter. He "proceeded further" and laid his murderous hand on the leader of the apostles, and shut him up in the innermost dungeon, guarded by iron gates and thick walls and sixteen soldiers, to two of whom Peter was chained, intending to bring him forth after the feast and killing him as he had killed James and brother of John. That is always the way with sin. It proceeds further. It adds another link to its chain. It gets out a second edition.

THE SAD CASE OF PETER

The fall of Peter is another striking illustration of this truth—how sin proceeds further and enslaves the sinner. When Peter was first warned by Jesus of his coming temptation when Jesus said to him, "Satan hath desired to have thee that he may sift thee as wheat," he at once replied: "Lord, I am ready to go with thee, both into prison and to death." Peter meant what he said; and it looked for a time that night as if he was going to make good his boast. In the Garden of Gethsemane when he saw the servants of the high priest roughly handling his Master, he drew his sword and cut off the ear of one of them.

Peter then followed Jesus to the court of Caiphas, where he was admitted through the intervention of John. As the maid at the gate saw him pass through, she said to him, "Are you not one of his disciples?" Peter at once flung up his guard and said he was not. Not directly, but by way of evasion, as it were, for he said to her, "I don't understand what you are talking about." After a little, as he was sitting by the fire warming himself with the enemies of Jesus, another, who had heard him speak, said: "You must be one of his disciples for you talk like them. Thy speech betrayeth thee. I can tell that Galilean fisherman's accent wherever I hear it." Then Peter proceeded further. "He denied again," saying, "Man, I am not."

THE PROCESSION OF SIN

He felt unhappy and uneasy about this second denial, and got up from the circle around the fire and walked up and down for a time on the porch. After a little he came back and sat once more by the fire. What Peter was dreading was that he should be identified as the man who had smitten the servant of the high priest. That very thing happened. A relative of Malchus, the man whose ear he had cut off, presently came along and, stopping in front of Peter, bent over and, looking him in the face, said: "Are you not the man who cut off my cousin's ear? Did not I see thee in the garden with him?" This time Peter leaped to his feet and, with profane oaths, loudly denied that he had ever seen Jesus, let alone be his disciple.

Thus one denial led to another. There was a natural sequence in the conduct of Peter. First he followed afar off; then he sat among the enemies of Christ, as if he too were an enemy; then he denied that he was a disciple; the first time by equivocation, the second time by open denial, and the third time by angry and profane oaths, swearing that he had never

known Jesus. And there you have the procession of sin. The history of Peter shows how he who commits sin becomes the servant of sin. One sin leads to the next. When a ship is sailing from a port, first of all you lose sight of the shore, then of the buildings, then of the spires and steeples, then of the high hills, and last of all, the mountains. So it is that there is a gradation and progress in sin.

The first reason why sin makes a man proceed further is that there are many sins which, in the beginning, afford a real, although fleeting, pleasure and satisfaction. It was because the murder of James pleased the people and made the unworthy Herod popular for a time with the people, that he planned the next murder and proceeded further to slay Peter also. When the woman at the beginning saw that the tree was good for food, and that it was pleasant to the eyes, in spite of the commandment of God, yielding to the tempter, she took of the fruit thereof, and enjoyed it so much that she gave also unto her husband with her, and he did eat.

The pleasure of sin has its negative as well as its positive side; that is, men often go from one sin to another because thereby, for the present at least, they escape that which is difficult and unpleasant. How often that is so! Men will lie just to save themselves temporary embarrassment; or to escape a shadow of someone's condemnation.

SIN PRESENTS ITS BEST FACE

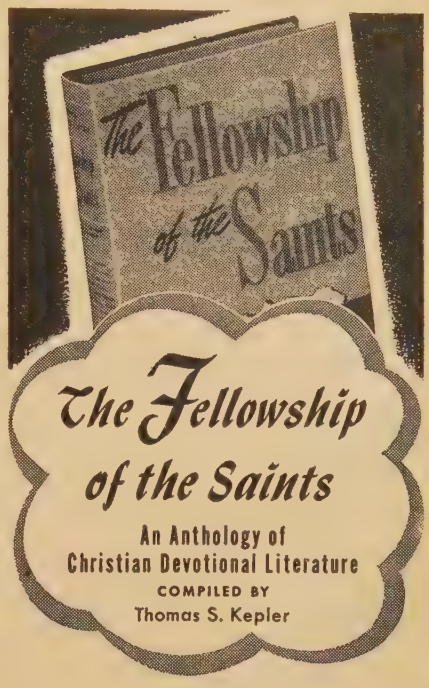
Sin presents its best face at the first and brings some momentary satisfaction, but that soon changes to something worse. In St. John's vision in the Apocalypse he saw the filthy, venomous locusts swarming out of the abyss to torment the souls of men. On their heads were crowns of gold, but their sting was in their tail. Sin always shows first the crown of gold, but hides the fatal sting. "Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that her guests are in the depths of hell."

There is a tree, and one of the most beautiful that you will see the blossoms of which appear before the leaves, and which is appropriately named the Judas tree. Its flaming beauty attracts the multitude of bees which come searching for honey; but when they taste of the fruit of this tree they have tasted of poison and quickly die. So the pleasures of sin are but for a season.

A second reason why sin makes a man proceed further is that it stirs up, awakens, unchains and looses the evil that is in the heart of man. It is well for us to remember that whatever evil man has done warns us of the possibilities of our own heart. The apostle was speaking by way of encouragement to tempted souls. Nevertheless, what he said was also a warning to all: "There hath no temptation taken you *save such as is common to man.*"

Every sin that a man commits awakens that evil

(*Continued on Page* 235)


The Fellowship of the Saints
The Fellowship of the Saints
An Anthology of Christian Devotional Literature
COMPILED BY
Thomas S. Kepler

One of the most *stimulating* books of the year. This rich treasury deserves a preferred position on your library shelves. It is a source to which you will turn and return for inspiration, spiritual enrichment, and illustrative material.

20 Centuries of Great Religious Thought

Here, in one amazingly comprehensive volume, are masterpieces of literature of the spirit throughout the Christian era—excerpts representative of significant periods or schools of devotional thought and spiritual insight—from the first century to the present—which have most inspired seekers of eternal values throughout Christendom.

The very scope of Dr. Kepler's latest work is monumental. Reaching across twenty centuries, he has gleaned these passages of living faith and fire. The 137 men and women represented in this classic anthology speak to us from all ages of Christianity. Biographical data and incisive comment precede each selection. A chronological table provides a clear time perspective. Indexed by authors.

Do not postpone the pleasure of this treasure. Delve into it deeply—and without delay.

800 PAGES $7.50

Pre-Publication Price

$6.50

Order Now, Save $1.00

At All Bookstores

ABINGDON-COKESBURY

The Culture of Tomorrow

By CARLUS O. BASINGER

Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. Gal. 6:7.

I HAVE never read these words of Paul, written in his Epistle to the Galatian Churches, without feeling that he has struck on something fundamental in spiritual and moral laws. Planting and harvesting, sowing and reaping, investing and securing returns—what you put into a thing, you'll get out of it. What we do today will in a very real way condition our tomorrow.

The apostle is using some strong language here, and I do not believe it is given so much in the form of a threat as it is merely a statement of fact which had been noted and articulated by prophets and seers for generations. Job had said, "They that sow in wickedness shall reap the same." Hosea had said, "They that sow in righteousness shall reap in mercy." James, writing at approximately the same time as Paul, said, "The fruit of righteousness is sown in peace."

This figure of speech tracing a casual connection between sowing and reaping has had a long history in Judaism. Being an agricultural people they had undoubtedly noticed, although far before the time of scientific agriculture, that the type of seed sown influenced the type of crop, the extent of the crop and the quality of the crop they would reap. Whenever they would plant seed from a scrubby crop, they would get a scrubby yield; whenever they would plant the seed from a vigorous, virile, productive plant, they would obtain a bountiful harvest.

PAUL'S DEFINITION IS CLEAR

Paul was clear in his definitions. He said if you sow to the flesh, you will reap of the flesh corruption—that is, the product of your own personality, or the personality of your posterity, will reflect the kind of deeds you have done. Paul leaves little for his Galatian hearers to figure out in their imagination. He goes into extreme detail, declaring: "Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

Charles Beard of Columbia University once said that it is always the thinkers of a society, and the philosophy which they are thinking about, which pave the way for the type of government, the political strategy, and the economic and social institutions which follow in their wake. Mr. Beard, by the way, was saying in different words what St. Paul said: that whatever a man or a nation sows, that shall they reap. Let me illustrate: Harold Laski said some time ago that the British social revolution of the past few years did not come about overnight. It had been brewing for over sixty years in academic circles. Government ownership had been taught in the universities and colleges ever since the day of Ramsay MacDonald. It was the philosophers and the theorists, dealing in the realms of the abstract, who finally saw their theories brought into actuality in the labor victory in Parliament some three years ago, ushering in an era of public ownership in Great Britain. What we sow, we reap.

THEY BELIEVED IN FREEDOM

This is nothing particularly new or startling in history. We often speak of the great courage, sacrifice, and singleness of purpose displayed by our soldiers in the Revolution. But we seldom consider the fact that most historians are generally agreed, both British and American, that if the British ministry of war had thrown her full force of arms against our Colonial forefathers, she would have utterly crushed them. But she didn't. William Pitt and other liberals in the English Parliament were in sympathy with the American cause. These liberals were first of all academic theorists. They could not understand how their mother country had a moral right or a Christian right to exploit her daughter through taxes on tea or stamps and through preferential trade on rum and molasses. They could not understand why a nation which wanted freedom to govern itself should not have such a right. As a result a verbal battle was continually waged in Parliament against sending troops and equipment against the colonies. One reputable American historian has gone so far as to say that the greatest battle of the entire Revolutionary War was waged in the British Parliament. The philosophy of liberty which echoed and re-echoed in the House of Commons in London, had its reverberations at Lexington and Concord, and in the foundation of our own democracy. The philosophy eventually became the culture. What they sowed, we eventually reaped.

It is interesting and sometimes tragic to note the effect this principle has had on religion, the principle that institutions and culture follow the basic philosophy or ideas and assumptions prevalent in the minds and hearts of a people. The French for many generations were a very religious people. Today, in a nation of some forty million souls, there are scarcely six million Catholics and only a few thousand Protestants. If our assumption is correct, we will

find the reason for this in the fact that the French people for the past century or two have been subjected to a barrage of intellectual and philosophical atheism, agnosticism, secularism, materialism, and communism. Voltaire taught that there is no God. Rousseau said that all morality is as you like it. Proudhon felt that no government was the best government. Marx, driven out of Berlin, found refuge in Paris, where he wrote *Das Kapital* and the *Communist Manifesto* calling all workers of the world to unite for the world revolution. Today, the so-called "existential philosophy" has its headquarters in Paris. And as for communism, Edward R. Morrow, reporting from Paris, stated recently that there is no fifth column in France—it is a third column, for one-third of the electorate has consistently voted Communist since the end of the war.

With such a philosophy being ingrained in the mentality of a people for generations is it any wonder you have the situation you have today? France has become completely pleasure mad. I attended the Shrine Circus in Milwaukee a few weeks ago and saw one of the Zachinni sons miss the net after being shot out of the cannon. He lived. But that's not what particularly made an imprint on my mind. It was that almost every act which was announced had come "Straight from Paris, here for the first time." Every sky-high upside-down bicycler, every daring trapeze artist was imported from Paris, where, as the announcer said, "they really know what fun is like" and where they have specialized in pleasure and entertainment for so long.

A REASON FOR WARNING

Preachers warn against the evils of excessive pleasure, not because they want to keep people from having a good time—God forbid that—but because pleasure, which has as its only end and goal the gratification of self, is contrary to the basic tenets of all great religion. Individuals with a pleasure-oriented philosophy of life inevitably over a period of time develop paralyzed social consciences. Human misery, suffering, need and sympathy no longer affect them. It is an eat, drink and be merry for tomorrow we die philosophy of life, based completely on self-interest.

One of the most talked of paintings sold last year was purchased by the Whitney Museum in New York City. It is entitled "Vanity Fair" and the painter, a young Jewish refugee by the name of Koerner, says it is his conception of the way people are living today. In the background, Cain, the dispossessed primitive nomad, has a club upraised in one hand, his other gripping the throat of his brother, Abel, ready to deliver the finishing blow—representing the tremendous social evils that are wracking civilization today. These range from strikes to racial tension and domestic unrest to war. In the foreground are people interested only in their own pleasure. A girl is buying a red coat, interested only in herself; there are people eating and drinking in a night club who are inter-

Inaugurating a New Series

THE BEST OF JOHN HENRY JOWETT

Edited by GERALD KENNEDY

ONE of the most popular of the new generation of preachers presents an all-time master preacher in this first book of a new series. Bishop Kennedy's selections of THE BEST OF JOHN HENRY JOWETT comprise 34 sermons, meditations, short addresses, prayers, Bible studies and lectures. Each is selected for the help it offers the preaching ministry today.

HARPER & BROTHERS inaugurate with this book a series of compilations of the enduring works of some of the great pulpit masters of the past. They will form a sort of "portable library of collected works." Other books to follow will include *The Best of G. A. Studdert-Kennedy,* edited by an anonymous friend, *The Best of Alexander Maclaren,* edited by Gaius Glenn Atkins, *The Best of John A. Hutton,* edited by Edgar DeWitt Jones and *The Best of George Matheson,* edited by Joseph Fort Newton. $2.00

at your bookseller

HARPER & BROTHERS

49 E. 33rd Street • New York 16, N. Y.

"The Hindu, Gandhi, has taught me more of the Spirit of Christ than perhaps any other man."
—E. STANLEY JONES

MAHATMA GANDHI

AN INTERPRETATION

By E. Stanley Jones

• Out of 40 years of close association with the religious and political struggle in India, and out of intimate knowledge of Gandhi, Dr. Jones depicts just what manner of man Gandhi was and what he accomplished when he adopted the Christian principle of overcoming evil with good. Here is a resume of India as she is today, as a result of Gandhi's life and death, and a discerning forecast of her future. Here, too, is a staggering challenge to Christianity — a dare to Christians to *be* Christian.

At All Bookstores

ABINGDON-COKESBURY

ested only in themselves; a tambourine player on the street is interested only in himself, and the people listening to him are interested only in themselves. A woman is afraid her husband will leave her because she is interested only in herself. And all the time Cain is killing Abel with a club in the background, no one turns about even so much as to see what is happening, because, through the pursuit of pleasure, they are too completely involved in themselves. I wonder, says the artist in the caption below, who is more to blame for the killing of Abel—Cain, or the people who are so interested in themselves that they will not even turn around to stop the conflict?

Do you see now why it is so important *what* we preach in the church of Christ in America today? Do you see now why it is so important *that* we support the church of Christ? Is not tomorrow just around the corner? And the structure of institutions and culture of tomorrow is being built on the foundation of the philosophy of today. The seeds sown today from our colleges and universities and churches become the culture of tomorrow. We must stand firmly on the eternal truths portrayed in the Gospels, for every time we show love, every time we experience joy, every time we gain peace of mind, every time we exhibit patience, or show kindness, or goodness, faithfulness, gentleness, and self-control—things of the spirit—we will be helping in our small way. Don't forget that. We will be helping to build a Christian culture for tomorrow.

The Fall and Winter Program of your Church

By GEORGE HUGH BIRNEY

TOO MANY ministers plan no further ahead than "next Sunday's sermon," which means that their church programs, if not lacking in variety, are likely to seem haphazard and slipshod over a period of time. Then they wonder why the movies and other scheduled activities of their communities so easily draw people away from the church.

You do not catch the people who are in the amusement business running their affairs in any such careless manner. They plan—sometimes for weeks and months ahead. And they advertise. They let people know far in advance what features are coming and bombard them in the meanwhile with publicity, aimed at convincing the public that it simply cannot afford to miss this or that program.

THE CHURCH CAN ADVERTISE

The church can, with profit, borrow some of these methods of attracting people—even to the routine services which the members of the congregation are supposed to attend but more often don't. It can use these methods with dignity and in good taste. It need not indulge in display banner advertising, as some evangelists do, or in raucous radio publicity, but it can and should plan, for weeks and months ahead, for special Sunday services or designated days. It can see to it that the people are informed of these special events and see that they are informed sufficiently in advance that dates will be kept open for them. If the planning is done well enough, and special services are made effective enough—then people will come back again and again. Who knows but that they may even get into the habit of attending church regularly where once their coming was only sporadic?

One word of caution: every Sunday cannot be a special Sunday. If this were the case, special observances would lose their special attraction. But there can be one or two Sundays in the month when a particular emphasis will mark the day as a red-letter day, a *must* which the people of the congregation will not want to miss.

WORLD PEACE SUNDAY

This year World Peace Sunday falls on November 14 (the Sunday nearest Armistice Day). Hardly ever has there been a more crucial year for the stressing of the importance of world peace. In recent months we have seen the world move to the very brink of another global war, then relax as tension was eased early in September by the renewal of conferences between the heads of nations. But the situation is still tense.

We should, therefore, by all means at our disposal, make this a Sunday to be remembered. We should make full use of corporate prayer and general confession and, above all else, call upon our people to work for peace at home and abroad. The use of a good litany of confession together with one for peace might be very effective.

THE HARVEST FESTIVAL

Most rural churches will, of course, have a harvest festival sometime this month or next. The form of this observance will vary, as will its date, according to local custom. For most, however, it will be something like this. On Harvest Sunday members and friends of the congregation will bring offerings of produce from their gardens and farms to the church. These will be used to decorate the chancel and perhaps other parts of the church—the more the better. The service itself will take something of the form of a thanksgiving for the harvest—which will be in many ways more effective and closer to home than the official November Thanksgiving service.

There is good precedent for this festival in the Old Testament in the form of the Feast of Tabernacles. Read up on that for some good ideas in

planning your own program. In the week following the Sunday observance, a Harvest Supper can be held with the donated produce as the main source of the food supply. This will not account for all the offering but the remainder can be sold and the returns donated to some worthy cause such as CROP or C.W.S.

The Harvest Festival can be the most meaningful of all the fall special days. The following things can be stressed: Thanksgiving for the harvest, specifically; the offering of the fruit of the land to God, a good biblical custom which teaches the lesson of stewardship colorfully and well; a dedication of self and wealth to God.

ALL SAINTS' DAY

For over a thousand years the Christian church has celebrated November 1 as All Saints' Day (or All Hallows' Day). This observance, which was lost by non-liturgical Protestants after the Reformation, could profitably be revived on a wider scale than it is at present. An encouraging trend in this direction is shown in the fact that most lectionaries of evangelical denominations which have been prepared in recent years include it.

For Protestants All Hallows' Eve, October 31, is something of a religious "Independence Day" for it was on that date that Martin Luther nailed his theses to the door of the castle church in Wittenberg, challenging any who would respond to a debate on certain teachings and practices of the Roman Church. This constituted the "shot heard round the world" of the Protestant Reformation and for this reason the day is noted by many churches as "Reformation Day," or the Sunday nearest it as "Reformation Sunday."

This practice, however, does not realize the possibilities inherent in the day itself. It was already significant in Luther's time as a day for special remembrance of "all the saints who from their labors rest." As such it can and should have a prominent

YOUNG MEN—
OLDER MEN

Seminary Graduates and Young Ministers should investigate our new "YOUNG MEN'S" policy.

Older Men, let us show you how we can turn your insurance calendar back four or five years.

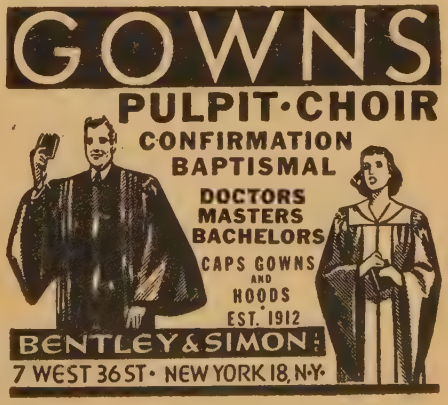
Write us, giving your age and type of insurance in which you are interested—no obligation.

★

MINISTER'S LIFE AND CASUALTY UNION
(LEGAL RESERVE LIFE INSURANCE)
100 P West Franklin Avenue
Minneapolis 4, Minnesota

If it's a Religious Book
TRY BLESSINGS
Send for our Free Catalogue of old and new books, many at reduced prices. Have you books you no longer need? Write today for Blessing's Free list of BOOKS WANTED.
BLESSING BOOK STORES, INC.
Rm. 713, 63 E. Adams Street Chicago 3, Ill.

The pulpit committee judges the preacher
BY HIS PREACHING
PULPIT PREACHING is a sermon help of unparalleled value. In its 2nd year, over 4,000 leading ministers approve it. Send only $1 for 3 months' trial. $4 per year.
PULPIT PREACHING
458 Ponce de Leon Ave., N.E. Atlanta, Georgia



part in the fall calendar of all Protestant churches. The fact that All Hallows' Eve, or Halloween, falls on a Sunday this year makes it most opportune to call attention to the religious significance of a festival which for too long a time has been associated in most minds with masquerades and parties.

A number of things can be stressed. The Reformation "birthday" idea is one. The memorial for the "host of witnesses" is another. And a rededication to the principles on which our churches are founded, together with a recognition of the greater goal of ecumenical Christianity.

THE ADVENT SEASON

Christmas this year comes on a Saturday, which will make it desirable in most churches to have the main church service on the day after Christmas. This leaves the day itself for family celebrations, an ideal arrangement which should give the church a free hand for effective Christmas services on the 26th.

However, much more can be made of the Advent season than the mere observance of Christmas or Christmas Sunday—more than the usual round of parties and the church school "tree." No period of the year is richer in traditions than this season of four Sundays, beginning this year with November 28. (Advent Sunday is always that nearest November 30.)

Actually this begins the year of the ecclesiastical calendar. With the coming of the Christ at Bethlehem and the various events that have been connected by tradition to the Bethlehem story, the church reasserts the dogma of the incarnation and the hope of peace, good will, that it brings. For these four Sundays before Christmas itself, the various features of this message may be stressed, Christmas hymns may be sung and the religious spirit of the season built up.

On the heels of Christmas comes the calendar New Year—with the watchnight service and the possibility of a service on New Year's Day itself, though it may be better, if the church Christmas is celebrated on December 26, to mark January 2 as the actual day of the New Year for worship purposes.

Then on January 6, a day frequently overlooked by American Protestants, is Epiphany, or "Three Kings' Day," in commemoration of the visit of the Magi who did not come on Christmas Day itself, local tradition to the contrary notwithstanding. In many lands, Protestants and Catholics alike celebrate Epiphany as we do Christmas, with feasts and the exchange of gifts. Epiphany Sunday, January 9, can present the story of the three kings and close the Christmas season.

THERE ARE SOME CONFLICTS

The liturgical churches have tables of precedence by which they tell, if two special days fall on the same date, which festival should be observed. The free churches have no such easy solution to the problem. For instance, on October 31 we have both Reformation Day and International Temperance Sunday. This problem, however, should be solved to the satisfaction of all concerned by holding a Reformation-All Hallows' Day service in the morning and a service marking Temperance Sunday in the afternoon or evening. The chances are that many of the congregation will be sufficiently interested to come to both.

FILL IN YOUR OWN DETAILS

The suggestions made in this article have been kept intentionally in a very general form. Some things have been shown that can be stressed in the fall and winter program to liven the services of the church. Incorporation of even some of them will add interest and certainly, if done with care for the traditional spirit of the days observed, will enrich the spiritual life of the congregation. The local situation will govern how the details are to be worked out. It may be that other special days than those specifically dealt with here will meet the needs of the planning pastor better. Then let him change—but whatever he does, let him plan and carry out his plan for an interesting, helpful and inspiring presentation of the Christian message.

A Pastoral Prayer

By C. STANLEY LOWELL

ALMIGHTY GOD, Author of life here and of life hereafter, we rejoice in the nobility of Thy purpose. We believe Thou dost intend good for Thy children, not evil; health, not sickness; happiness, not sorrow. We would pray for the wit and the faith to lay hold on that which Thou hast for us.

Thou seest us bound by fears and frustrations, reduced at times to such a state that the good we would we cannot perform and the evil we loathe we do. We hesitate and equivocate, we falter and stumble. We lack the assurance and release which Thy Spirit alone can bring.

Thou seest us laboring for the meat that perishes, striving at cross purposes with Thee, giving our energies to causes that do not greatly matter. Grant us a new direction, a new sense of values, that we may look not upon the things that are temporal but upon the things that are eternal.

Thou seest us in our hungers. We long for companionship human and divine; for worthwhile work to do; for peace and security; for the fulfillment of our personalities. Grant us to know contentment in our daily round—the peace which does not stultify but inspires, the satisfaction which is both rest and challenge.

Bless this church, O God, and the Church Universal. Make it a lighthouse of truth and a citadel of faith. Let its saving, healing ministries be felt in these lives here and in other lives the world around. As they worship Thee may their strength and courage be renewed. We pray through Jesus Christ, our Lord. Amen.

The Sequence of Sin

(*Continued from Page* 229)

nature which is within, weakens the power of the will to resist temptation, and thus opens the way for a new transgression. Aesop went into his master's garden and saw it was overgrown with weeds. He asked his master why it was that the weeds were in such abundance and the herbs so few. For answer his master told him that the ground is the natural mother to the weeds, but the stepmother to flowers and herbs. That is why flowers have to be cultivated, but weeds grow of themselves. There is an enemy within our breast which carries on a secret, mysterious intercourse with the great adversary of souls.

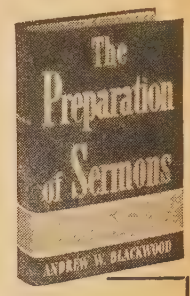
The progression of evil, too, is frequently caused by the fear and dread caused by one transgression. When Peter had lied once, he found it necessary to lie again. When he denied the second time, he found it necessary the third time, and if at that third denial Jesus had not come out and "looked upon Peter," Peter no doubt would have gone on to repeated and new denials of his Lord. It will be easier to find a man who has never committed any particular sin than to find one who has committed such a sin just once.

AVOID THE FIRST STEP

The best way to avoid the second and third editions of sin is not to publish a first, for the first step lies with us, and the rest belongs to fate. Accept in all humility the Bible's definition of the human heart, its natural inclination to evil and its power of deception. Guard the pool of thought and imagination, for there first of all men go astray. Fall back always on prayer and the friendship of Christ. We can never improve upon the measure of defense which he commended to us, when he said, "Watch and pray lest ye enter into temptation." Trust not in your own strength, but in Christ, and he will never fail you. He is "able to keep you from falling and to present you faultless before the presence of his glory with exceeding great joy."

But Christ is able to do more than that! He is able to save to the uttermost. He is not only able to keep us from falling, when we obey him and trust in him, but he is able to lift us up when we have fallen, and have gone from step to step down the path of evil. He is able to bring back the wanderer and to restore the banished. Peter went from one step to another, from one denial to another, until there he is, O terrible spectacle! the leader of the apostles swearing that he never knew Jesus! No human power, in Peter or out of him, could have brought him back to Christ; but Jesus turned and looked upon him, and Peter went out and wept bitterly, and came back at length a saved, converted and redeemed man.

Yes, thanks be unto God, he is not only able to keep us from falling, but when we have scorned and refused his help and have proceeded further in the way of evil, and further and further from him, he is able to bring us back and to cleanse us and forgive us.



THE PREPARATION OF SERMONS

$3

By ANDREW W. BLACKWOOD

• Here one of Christendom's most seasoned preachers and teachers of preachers shares the fruits of his own wide study of the methods of pulpit masters, both past and present.

He treats in detail almost every technique useful in sermon preparation: The "beginnings," the text and textual sermons, the topic and topical sermons, the introduction, the illustrations, the length, the conclusion—and the sermon as an act of worship.

A clear, complete, and stimulating presentation of principles, techniques and methods.

At All Bookstores . . .
ABINGDON-COKESBURY PRESS

MINISTER'S RESOURCE FILE
Let us help you increase your supply of
• Good Illustrations
• Apt Quotations
• Sermon Seedthoughts
• Quotable Poetry
Something new in homiletic helps
Write now for details and FREE SAMPLES
MINISTER'S FILE SERVICE
3435 W. Van Buren St. Chicago 24, Ill.

FOLDING CHAIRS
FOLDING BANQUET TABLES
IN STEEL OR WOOD
WRITE FOR CATALOG
J. P. REDINGTON & CO.
DEPT. R-13 SCRANTON 2, PENNA.

Choir and Pulpit ROBES
Large selection of fine materials, reasonably priced. Write for catalogue C-62 (choir robes); J-62 (junior choir); P-62 (pulpit robes).
COLLEGIATE CAP & GOWN CO.
CHICAGO 117 N. Wacker CHAMPAIGN, ILL. 1000 N. Market NEW YORK 366 Fifth Ave.

The Use of Liturgical Material

By WESLEY M. WESTERBERG

THE PROBLEM of worship in our churches is not whether it ought to be liturgical. It is already that. It has been so from the beginning of Christianity. Liturgy actually is the structure, pattern or order through which worship is expressed. Even in those churches which espouse complete freedom in worship the liturgy, or "order," has a persistent way of becoming set and invariable. The problem concerns rather what form that order will take. Does it express the adoration of the people? Is it haphazard or is it carefully ordered? Is it subject to the whims of the minister or does it belong to the people? Is it artistic? Is it purposeful? Is it real?

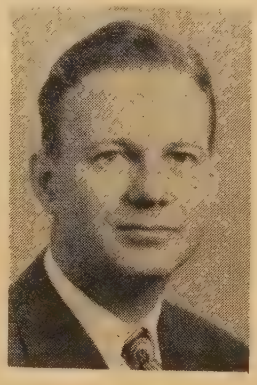
● *Ordered Worship Is Inevitable*

Certain aspects of our church life make this a vital problem. The worship of free churches is centered more and more on the Sunday service. While a place of honor is still reserved for the Holy Communion, even where it is celebrated but from one to three times a year, for most non-liturgical churches the Sunday service unconsciously has gathered into itself all the significance that the Mass carries for the Roman Catholic or the Eucharist for the Anglican. It is inevitable, therefore, that in the free churches we should begin to regulate weekly worship with great care.

In the return to the corporate and social aspects of worship we need forms and materials that express the feelings of the whole church and not just the fervor of an individual soul. Such forms will use restaint, a high standard of literary excellence and an expression that transcends both time and private mood to give the worshiper a sense of the eternal and the universal. If the individual, worshiping through liturgy, can be persuaded to conform to the corporate experience, the feeling of unity he receives in return will more than compensate for any personal sacrifice. "Liturgy is not the path of one soul, but of many souls, to God."

To order our worship so that it is both universal and local, at once timeless and contemporary, a few principles should be observed. To begin with we ought to keep faith with the traditions of our own denomination. The meeting of the Amsterdam Assembly should remind us that the ecumenical way to common worship for all Christians is through the separate communions, though not through isolated congregations where the minister is cleverly at work devising something new in "worship services" each week. If a pastor is uncertain as to what his denominational traditions are, he may renew his acquaintance with them through such excellent discussions of the subject as may be found in Hislop's *Our Heritage in Worship,* Underhill's *Worship,* Maxwell's *Outline of Christian Worship* or Heimsath's *The Genius of Public Worship.*

The appearance of handbooks on liturgy within denominations has helped indicate the wealth of material that is unique in each. Notable among these are *The Book of Common Worship* of the Presbyterian Church, U.S.A., *The Book of Worship* of the Methodist Church, and *A Book of Worship for Free Churches,* just published for the Congregational Christian Churches. People whose roots are deep in these groups cannot fail to find themselves on familiar ground if they explore these



W. M. WESTERBERG

traditions. If they ignore them—as many have done in preference for less disciplined tendencies in worship—it will be at a loss to themselves and to the church.

● *Material from Common Tradition*

To make for good liturgical action the minister also must go beyond his own denominational traditions to discover some ancient materials which are the common property of all Christians. There ought to be in every Sunday service some part that expresses the unity and heritage of the church universal and that requires corporate action. Such elements as the Lord's Prayer and the Gloria Patri are already in fairly common use—but the addition of others would greatly increase this sense of unity.

The litany is one of the oldest forms and one which lends itself admirably to modern worship. It grew naturally out of the parallelism of the Psalms. The response of the people in the litany form is brief and less intricate than in many of our responsive readings, and can be a more spontaneoous expression on the part of all. The American edition of *The Grey Book,* known as *The Kingdom, the Power and the Glory,* gives a fine selection of litanies in modern idiom, while anyone who acquaints himself with the older sources will find that the traditional litanies speak the language of many centuries.

● *Versicles and Responses Are Effective*

Versicles and responses can be used as constant elements in worship—not only to produce a more intimate sense of participation by the congregation but to make the transition from one part of the service to another more effectively. To introduce a prayer or litany, what is more effective than this ancient salutation:

The Lord be with you.
And with thy spirit.
Let us pray—

Or to move from a canticle, read in unison or responsively, to the Gloria Patri or an anthem, what is more effective than this:

O Lord, open thou our lips,
And our mouth shall show forth thy praise.
Praise ye the Lord.
The Lord's name be praised.

The people can learn to say these as spontaneously and naturally as they now say the Lord's Prayer.

Churches which progress systematically through the hymnbook Psalter, Sunday after Sunday, may profit from the use of canticles from sources outside the Psalms. With Christians of past centuries we can "sing" such hymns as the Benedictus, the Magnificat, Veni Creator Spiritus and Te Deum Laudamus. Without these our festival days are sadly incomplete.

Worshiping through such forms and materials as these which have been in use for centuries forges a strong chain of association between the New Testament and the living present and links us as well with modern worshipers of many persuasions.

● *New Forms May Be Developed*

While it is through the use of ancient liturgical elements that we achieve a sense of timeliness, it will be through contemporary materials that we express our own creative purposes in worship. No minister should be wholly content with what the past has bequeathed him.

He is still the artist, creating new things for the variable parts of his service.

In every church there will be anniversaries, dedications and other local events that the people will want to celebrate in worship. On these occasions a minister with fine sensitivity and poetic consciousness can exalt the mood of his people with new forms—where the ancient material cannot strike fire. A review of Clarence Seidenspinner's *Form and Freedom in Worship* will encourage the pastor to develop something on these occasions that is new and totally unique.

There are two elements that await the handling of some creative person to make them more effective. These are silence and the pastoral prayer. Our congregations are generally afraid of silence in worship and the curse is upon us for having tried to make this silence less embarrassing by the use of a "background of soft music." This has deprived the people of the chance to realize that silence is creative. If we lead our congregations into it spontaneously and naturally as we anticipate their mood, rather than mechanically as the printed order of service bids us to do it, we shall find a new source of unity in worship.

● *Use Bidding Prayers*

Perhaps the redemption of the pastoral prayer may be the occasional use of silence within the form as it now is, permitting individuals to insert quietly short petitions and intercessions known only to themselves. The more common use of bidding prayers points a way out for the minister who feels that something is wrong with the pastoral prayer in its present form.

The Christian hope for the future is that we all may be one. In ordering the worship of his people, it is within the minister's power to determine whether worship shall become more divisive or a powerful force for unification.

Newspaper Publicity for the Church

By RUTH E. RILEY

ADVERTISING is of as great value to the church as to any other organization, but many churches fail to get as much of it as they might simply because they fail to give cooperation to the newspaper and its church editor.

Certain rules have been laid down in every newspaper office which are the result of experience. The city editor knows that things must be done in certain ways in order to conform to the budget, the amount of space available, and to give equitable and fair treatment to all comers. The pastor should learn the rules which apply to the church page and conform to them.

Most important of these is the deadline. To accept news later than the specified time may mean the church editor has to work overtime in order to get it to the composing room on time. If this is multiplied several times her task is much harder.

● *The Reason for the Deadline*

On my paper the deadline for the Sunday church news is 4 o'clock on Thursday. That gives me until the same hour Friday to get all the news for the Sunday page typed and on the city desk. There it is re-read, checked for errors and headlines added. It still has to go to the composing room, the linotype man has to set it, proofs are run and the proof reader checks it again for errors. All this takes time.

Thursday is given over largely to taking news by telephone, checking bulletins and written material which some churches mail in, and doing a bit of calling on any really important tips, such as new church buildings, which have come my way.

The pastor who calls me up on Friday morning with a list of routine matters such as choir practice at 8 o'clock Wednesday night doesn't make himself any more welcome by the remark, "I didn't call yesterday because I was busy."

● *Church Editors Are Busy Too*

I restrain myself from yelling back at him, "Brother, if you were busy yesterday, you should take a look at what I am now—which you aren't helping any." The church editor is a member of a team which gets along much better if everyone cooperates. By being late with her news, she may disrupt the schedule as greatly as could the church organist by being tardy.

So conform. And do tell the publicity chairman of your woman's organization that she'll get more cooperation if she understands about that deadline. It will help, too, if she doesn't try to use a line like this: "I know I'm too late with this but I got busy and forgot all about calling—if you don't get this in today's paper our president will be mad at me—it just has to be in today." Things like that make the church editor get a bit grim looking.

She gets grimmer over the pastor who calls in and keeps her waiting while he hunts through papers on his desk for the name of a speaker he has forgotten how to spell. "I know it's right here somewhere," he says cheerfully. "I had it just yesterday. It's a brown paper with green printing—maybe I left it out in the living room—would you mind waiting while I look out there?" That has happened while a city editor glanced impatiently at me to indicate that the story he asked to have finished in ten minutes had better be, or else.

Space is one of the major deciding factors and the paper the editor has available must be allotted by him to each department and held to that allotment. Because of the limitation the average newspaper has rules which eliminate certain things from the stories used. In our paper it includes sermon topics unless in a series; titles of anthems unless for special occasions; and routine listings of meetings, which go instead into a calendar for the week.

The large number of churches in the territory we serve makes it impossible to list a sermon topic each week for each service. Most of our local pastors accept this in a fine cooperative spirit. Now and then one protests, however. Perhaps he will say, "My sermon topics are the most important announcements I have to make. I would prefer not having publicity each week and having you use what I want used on alternate weeks."

● *Know Your Editor*

Fair enough—on the surface. But other pastors would have every right to ask as much. You can't break rules.

Besides, the primary purpose of the church publicity should be to arouse the interest of the reader unacquainted with the activities of the church and to give those already interested something they will pause to read. The publicity is of little value if read only by those who are already acquainted with what is being done.

The pastor may befriend the church editor by giving her "tips" on coming events. A church editor worthy of her job will not release a story until authorized to do so. On the other hand, a little forewarning may enable the editor to do some research on the history of the church concerned, if an anniversary is to be observed, a mortgage burned, or a new building started. The pastor who has an event coming up for which he desires special publicity should talk with the church editor in advance. If he is having a guest speaker, he should learn if a picture will be used, how much biography will be desired, and if, as a follow-up, a few highlights of the speaker's talk are desired.

The new pastor should get acquainted with the church editor and get off to a good start. The church editor is just another human being. The wise pastor will learn her problems—and the possibilities her page has to offer.

Sermon Illustrations

Contributed by Readers of the Pulpit

Wells and Cisterns

When I was a boy in Palestine, we had a rainy season and a dry season. Each house had a cistern near it and during the rainy season all the water from the roof drains and the surrounding area was channeled so that it would run into that cistern. When the dry season came we began to use that water. But we had to use it sparingly because it had to last until the next rainy season. The cistern had only that one source of supply. Since then I have become acquainted with all kinds of wells. There are dug wells and drilled wells, but no matter what kind of well it is, it is never so poverty stricken as a cistern. The depth and extent of its life can be exactly measured by the extent of its material possessions.—*Philip M. Kelsey, Union Congregational Church, Ballard Vale, Mass.*

Purity in the Midst of Filth

Paul Moore pulled the oar for Yale. At 23 he was a marine captain in Guadalcanal. The dirty business of war was distasteful to a clean strong lad who knew the Christian message of peace and good will from his youth. For three days the ceaseless sniping of enemy marksmen kept him and his little remnant of men wallowing in the mud. One man had snapped under the grueling experience. The young captain was forced to discipline his harassed and pitiful companion. The blood of his comrades was everywhere in the filth and slime. Then the firing ceased as reinforcements came and pushed the battle into another area. Captain Moore and his men could at last give themselves to the luxury of welcome rest. The chaplain appeared and spread a pure white cloth before the men who had been in filthy clothes, on filthy ground, engaged in the filthy business of killing and being killed for three days. "There was nothing so exquisitely beautiful and appealing as the purity of that altar cloth," he said afterward. Men long for purity in this world and there is nothing purer than the garments of the transfigured Jesus.—*Perry Epler Gresham, Central Woodward Christian Church, Detroit, Mich.*

Faith Rekindled

Edith Lovejoy Pierce, in two short stanzas, remarks that one can never tell by looking at the night sky which star holds fast and which has paled to ash. She suggests that an unknown watcher on a distant planet, looking in our direction, might say, "How very bright the earth!" Her speculation focuses our attention on that phase of the light of the world which is committed to our keeping to make sure that nothing eclipses the divine radiance. Faith must be kindled upon the dying embers of despair—faith in the unfailing love of God manifest in Christ.—*John Marvin Rast, President of Lander College, Greenwood, S. C.*

Why the Church Stands

When the architects were making plans for erecting the Empire State building, many people said: "It can't be done. You cannot erect 102 floors of concrete and steel and expect it to stand." The engineers answered: "If we can make our foundations deep enough and strong enough, there is no limit to the height that we can make a building." Time has proved that the foundations were deep and strong enough, because that 1,029-foot building still stands proudly erect.

The church of Jesus Christ is like that building. It, too, stands bravely firm in our world today, a mammoth structure spanning the years and resting its weight on the foundation of that strange Man of Nazareth.—*T. N. Tiemeyer in the Expositor.*

We Must Rearrange Our Values

You recall Mrs. Miniver, with her butler, her maid, her afternoon teas, her sherry parties and all the rest that goes to make up a life of ease and complacency. Then the war came and her world dissolved. In trying to get it together again she exclaimed that the structure would have to be changed without altering the texture. "We must rearrange our values," she said. I am wondering if we too had not better rearrange our values in these confusing times.—*Thomas J. Megahey, Faith Presbyterian Church, Chicago, Ill.*

Living Is the Best Teacher

Recently, Yale University made the announcement that foreign languages will no longer be taught by first teaching the rules of grammar. It will be taught by speaking the language. The student lives in the atmosphere of the language—that is the best teacher. So with us in our moral lives. We best becomes Christian not by merely memorizing the rules but by living in the atmosphere where religious experience is vitalized and deepened.—*Thomas J. Megahey, Faith Presbyterian Church, Chicago, Ill.*

Pennies Under the Steps

A group of workmen had begun to take down the steps that led to the door of a little rural church. The wood was rotten and the side rails shaky. The steps had been there for almost forty years. One of the men, thinking of all the children who had carried their small offerings up those stairs, and thinking also of what is sometimes found when old buildings are demolished, said: "Maybe if we watch we may find some coins under these old steps." His foreman just laughed and said: "Don't you know you won't find anything of value around a church?" That is an all too common belief these days, that one will find nothing around a church but dull sermonizing, boredom and gloom.—*B. F. Ennals, Sixth Avenue United Church, New Westminster, B. C.*

Blindness to Real Love

Andrea Del Sarto, in Browning's poem, suffers at the flippant unconcern of his beautiful Lucretia. The fact that her flying robe smeared his masterpiece in color on canvas did not so much matter. His broken heart was the result of her blind inability to understand him. He tried to express his aspirations, feelings, his very self to her, but she was interested only in other things. She missed the greatness and beauty of his love and being. His efforts to reveal his soul to her were futile and the pain of his sad plight was his damnation.—*Perry Epler Gresham, Central Woodward Christian Church, Detroit, Mich.*

The Dreams of Youth

We are grateful for pioneers and their dreams. A little boy, son of an army officer in charge of the fort overlooking the Golden Gate channel, spent much of his childhood dreaming of a suspension bridge being swung across that great water gap. He grew to manhood and against the odds of human skepticism realized the fulfillment of his dream in the erection of the Golden Gate bridge. Another lad dreamed of a tunnel under the Hudson river. Another dreamed of a great cathedral. Still another dreamed of a world of moral character in which all men might be brothers under the fatherhood of God.—*Robert E. Dorn, Centenary Methodist Church, Mankato, Minn.*

Quite a Difference

An eminent preacher once said to the great English actor Macready: "I wish you would explain something to me. What is the difference between us? You are appearing before crowds night after night. I am not getting any crowd at all." Macready answered: "I present fiction as though it were the truth. You present the essential, unchangeable truth as though it were fiction."—*K. Morgan Edwards, First Methodist Church, Glendale, Calif.*

Speaking Of Sermons—

HERE are a couple of ideas for communion meditations that are worth filing away for future reference if you do not want to use them on October 3. The first comes from Robert Clyde Yarbrough, minister of the Second Church in Newton (Massachusetts). Mr. Yarbrough calls his sermon "God's Tallow Dips," and builds his theme on a description of the method once used to make tallow-dip candles.

"You take a string or a cotton thread, which of itself can never produce or maintain a steady light, and dip it in tallow which has been heated to a temperature slightly above its melting point; after which it is allowed to cool until a coating of tallow around the string wick becomes solidified. Then it is dipped again into the tallow, cooled again, dipped again, cooled again, until successive layers of the tallow are built around the wick to maintain a constant flame."

The idea of the sermon comes from the repeated dippings which in the end make the wick able to burn and produce a light. He compares the cotton string to the human life that by itself is of little value to God, but which, when bathed again and again in the experience of worship, particularly in the sacrament of the Holy Communion, becomes big enough "to glow with his spirit."

Hidden Manna

A second sermon is entitled "Our Invisible Means of Support," and is written by John S. Land of St. Charles Avenue Presbyterian Church, New Orleans. He begins with the story of an experience had by a minister who came on a poverty-stricken member of his congregation as she said grace over her meager meal which was hardly more than a crust of bread. He heard her prayer: "Lord, I thank Thee that I have Thee and all this besides." This woman, he declares, "was living on hidden manna."

With this in mind he takes the text: "To him that overcometh will I give to eat of the hidden manna," Rev. 2:17. "Most of us," he says, "suppose that if we are given hidden manna we shall overcome," but to a distressed and tempted church, the message of God in effect was, "As you endure you will be given secret food, inner strength, and you will learn the spiritual password into a larger and richer living." In other words, the manna is the reward, not the means of spiritual achievement.

The Communion service is, in a sense, the symbol of this spiritual food. "As we receive in penitence and faith the elements symbolic of his broken body and shed blood, our souls feed upon the Bread of Life." But, he goes on to say, "it is a sad fact that many do not have this moving experience. It is hidden from them. They partake of the bread and the cup but have no cry for forgiveness, no sense of need, no yearning for a better life, no gift of peace. They take the symbols but receive no blessing."

The promise of this text "is for the present as well as for the future. Day by day the good soldier of Jesus Christ endures hardship and finds his grace sufficient. These daily victories are preliminary to the final reward of all true believers . . . a foretaste of a good time coming when all his followers will eat the Supper anew in his Kingdom. We are caused to triumph now because Christ, who is our invisible support, is the food and medicine for our souls."

Sermons for Shut-Ins

A letter from Claude Richmond, a chaplain in the Veterans' Home of California, offers a suggestion for hospital chaplains which is equally good for parish ministers who are concerned with extending their ministry to shut-ins and absentees. Chaplain Richmond abstracts his Sunday sermon to fill a single sheet of legal size mimeograph paper with single-spaced typewriting. These he distributes to the bedfast and makes available to the men who come to the services so that they may be given to others. At the end of six months, copies of these abstracts are bound and placed in the hospital library for permanent reference. Here is a brave man! How many of us would dare to have a permanent record of our pulpit utterances available to our parishioners?

One of the sermonettes which Mr. Richmond enclosed as samples is worth mention here. It is entitled, "In the Name of Jehovah." What do we mean, he asks, when we use the phrase, "In Jesus' name"? He takes the story of "Little David," who slew the giant Goliath with a pebble. "Little David" was able to win against great odds because he was truly acting in God's name. In the same manner, Martin Luther, a little monk, stood in defiance of a mighty church, and won a great victory in the name of Jehovah.

Then, he says, there is the "Greater David," Jesus. By his death he established his claim of sonship and as Messiah he now reigns in the name of Jehovah. The question Chaplain Richmond then asks is this: "Are we today's Davids? Or are we Philistines putting forth modern giants to defend us? God help us, there is much paganism in America which seeks a champion almost anywhere but in the name of Jehovah."

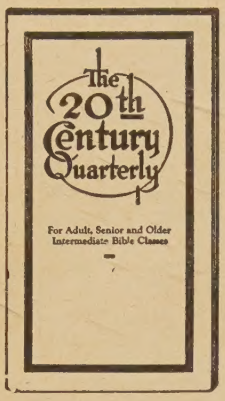
He closes with an illustration and its application. "A man who had just lost his wife talked to a minister and said later of that interview: 'When I came in there, all the stars had dropped out of my heavens, and one by one he put them back in.' So the world today has lost its stars and is asking us to bring them back. We can do it, but only by living and dying 'in the name of Jehovah.'"

"Tribolites"

Last month's Pulpit carried a typographical error which got by the proof readers, apparently because it was repeated whenever the word was used. The error consisted in the transposition of the letters "l" and "b" in the word "trilobite" used in an illustration by Marshall Wingfield. We hasten to correct the error lest charges be made against Dr. Wingfield's scientific accuracy which, so far as we know, is above question.

A CALENDAR FOR FALL AND WINTER

October 3	World-Wide Communion
October 17	Harvest Festival (Variable)
October 24	United Nations Day
October 31	International Temperance Sunday
October 31	Reformation Day
November 1	All Saints' (Hallows') Day
November 14	World Peace Sunday
November 21	Thanksgiving Sunday
November 25	Thanksgiving Day
November 28	First Sunday in Advent
December 5	Second Sunday in Advent
December 12	Third Sunday in Advent
December 12	Universal Bible Sunday
December 19	Fourth Sunday in Advent
December 25	Christmas Day
December 26	Sunday after Christmas
December 31	Watch Night, New Year's Eve
January 2	New Year's Sunday
January 6	Epiphany (Three Kings' Day)
January 9	Sunday after Epiphany



The 20th Century Quarterly

In actual value your Sunday school will get more for its money by purchasing this quarterly.

Based on the International Uniform Lessons, it is packed from cover to cover with worthwhile materials. There are no frills. There is no padding.

The 20th Century Quarterly passes by all narrow denominational tenets to proclaim the larger gospel of the Christian life. Worldwide in its point of view, every page is full of practical discussion for the study of the lesson.

Your loyalty is to your school—and your class. Give them the best. Give them the 20th Century Quarterly.

Write for free sample copies for your class.

The
20th Century Quarterly
407 S. Dearborn St.
Chicago 5, Illinois